



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|--|
| <p>1. <i>Alif Lam Ra.</i>¹ <i>Telka</i>^w (<i>she-that-afar-it</i>^w / <i>those</i>^w) (are) The Book's^x <i>Aya</i>'te,^w (<i>Qur'anic statements</i>) the manifest.</p> | <p>الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾</p> |
| <p>2. Verily We descended it^x Qur'an^x Arabic^{x2} <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you^b cerebrate you^z.</p> | <p>إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾</p> |
| <p>3. We narrate on you^g <i>absa'ne</i>³ (<i>perfecter and beautifuler</i>) (of) the narratives by what We revealed⁴ to you^g this^x The Qur'an^x while <i>en</i> (<i>albeit</i>) you^g were of before it^x surely of the <i>ghafeleena</i> (<i>they who are: unaware/ignorant/neglectors</i>).</p> | <p>خُنْ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾</p> |
| <p>4. <i>Edh</i> (<i>when/since</i>) said <i>Yousifo</i> (<i>Joseph</i>) for his father O, my father, verily I <i>ra'ayto</i> (<i>I visioned in sleep-vision</i>) eleven stars^{w5} and the sun^w and the moon^x [I] saw them for me <i>sa'jedeena</i> (<i>kowtowing they</i>⁶).</p> | <p>إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾</p> |
| <p>5. Said [<i>he</i>]: O, my little-son⁶ let-not narrate [<i>you</i>s] your^t vision/dream [on] your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (<i>is</i>) a foe⁷ manifest.</p> | <p>قَالَ يَبْنَى لَا تَقْصُصْ رَأْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾</p> |
| <p>6. And like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) <i>yajtabey</i> (<i>favorably and directly selects</i>) you^g your^t Lord and teaches you^g [<i>He</i>] of <i>ta'awee'le</i> (<i>ultimate: construing/explanation/interpretation</i>) (of) the <i>ahadee'the</i>⁸ (<i>dreams and their related events</i>) and concludes [<i>He</i>] His boon^{w9} on you^g and on <i>Ya'aqooba's</i> (<i>Jacob's</i>) <i>aal'e</i>¹⁰ (<i>family/house/kin/chiefs-</i></p> | <p>وَكَذَلِكَ سَجَّيْتُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ</p> |

¹ See the details in the *Lexicon* attached to this Translation for commentary in this!

² That is to say: The Qur'an employs the Arabic language as its vehicle of expression, therefore, (1) the linguistic meaning of each word is the most paramount first step to consider vis-à-vis The Qur'an; (2) Also, it is pronounced, read, and written in Arabic; (3) thus, the pronunciation, the reading and the writing of The Qur'an are all consistent with the "rules" Of "النحو و الصرف" (i.e. grammar and the etymological conjugation) of Arabic word roots and their conjugations; (4) By implication its diction is consistent with Arabic tongue expressions! See Sections 34 and 38 of the Introduction to this Translation for more elaboration!

³ There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

⁴ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

⁵ The word "كوكب" from a linguistic point of view means: star! Although in modern times "كوكب" = planet!

⁶ The word "يبنى" the diminutive of son, is said by way of endearment addressing a beloved son!

⁷ The word "عدو" in Arabic is used for: (1) singular, (2) plural and (3) "multitudinous foe," see اللسان and الهادي!

⁸ The word "ahadeeth" = "أحاديث" has several meanings among them: dreams and their related events!

⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

¹⁰ The word "آل" has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition! It is used to ennoble and dignify.

/followers), as what [He] concluded it ^w on your ^t [both fathers] ¹¹ , of before Ebrabeema (Abraham) and Is-haqa (Isaac) ¹² ; verily your ^t Lord(is) Omniscient Hakeemon ¹³ (infinite bekma ¹⁴ Possessor).	إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾
7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton ^w (signs/proofs) for the inquirers.	لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّالِينَ ﴿٧﴾
8. Edb (when/since) they ^z said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league; verily our father (is) surely in a misguidance ^x manifest ^x .	إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾
9. Let-kill you ^z Yousifa (Joseph) or let-cast him you ^z (to another) a land, (this casting) vacates for you ^b face ¹⁵ (i.e. entity of) your ⁿ father and you ^z be from after that ssa'lebeena (righteous/upright people).	أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَمْلِكُ لَكُمْ وَجَهُ آبَيْكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾
10. Said a sayer of them: let-not you ^z kill Yousifa (Joseph) and let-fling him you ^z in gbeyaba'te (depression/depth) ^w (of) the jubbe (well/pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/treaders), en(if) you ^c were doers.	قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبَتِ الْجَبِّ يَلْتَظِقُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾
11. Said they ^z : O, our father; what(is) for you ^s not[you ^s] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona ¹⁶ (sincere: care-renderers/counselors/advisors).	قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾
12. Let-[you ^s] send him with us tomorrow (so) revels [be] and plays [be]; and verily we (are) for him surely keeps-up ¹⁷ .	أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾
13. Said [be]: verily I, surely saddens me that you ^z go by him and [I] fear ¹⁸ that eats him the wolf while you ^f (are) a'n (regarding) him neglecters.	قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾
14. Said they ^z : la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.	قَالُوا لَئِن أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾

¹¹ The word “أَبَوَيْكَ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة,” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

¹² In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father!”

¹³ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹⁴ See the Lexicon attached to this Translation for “bekma!”

¹⁵ In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity!

¹⁶ The word “ناصحون” = “naseboon” is plural, masculine, subjective noun! But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised!” The Arabic “نصح” = “أخلص القول” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “sincerely” is necessary to manifest the distinction! Also “ناصحون” may mean: sincere care-renderers, well-wishers!

¹⁷ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁸ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew!!

15. So *lamma* (when/whence) they^z went by him and they^z concerted that (to) put him in *gbeyaba'te* (depression-/depth)^w (of) the *jubbe* (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed]¹⁹ to him: surely [you^s] assuredly²⁰ *tonabbe'o* ([you^s] inform by piece-of-significant-and-availing-news) them by their matter^x this^x while they perceive not.
16. And they^z came (to) their father *esha'an* (the night fall/ beginning of full night's darkness) weeping they^z.
17. Said they^z: O, our father, verily we went racing and we left our brother *enda* (at/with/by) our *mata'a*²¹ (furnishings/chattel/or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, whilealbeitwe were *ssa'degeena* (always truth renderers).
18. And they^z came on his shirt by a false blood; said [he]: rather lured^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the *musta'ano* (He Whose help is sought) over what you^z describe²².
19. And came^w a *sayyaraton* (travelers'/treaders'-company)^w then they^z sent their *wa'reda* (water-drawer), so [he] let down his pail; said [he]: lo, a *bushra*^w (a pleasing-tiding)^{w23} this (is) a *gholamon*²⁴ (boy); and they^z concealed him a merchandise^{w25}; and Allah (is) Omniscient by what they^z work.
20. And they^z sold him by a paltry price, *ma'adod-atan*^{w26} (shortly countables)^w; silver coins²⁷; and they^z were in him of the *za'hedeena*²⁸ (low-estimators/ deemed him insignificant).
21. And said [he] who^x [he] purchased him of *Misra* (Egypt) for his wife: *akremi* (let-be you generous and ennobling to)²⁹ his *mathwa*³⁰ (forced: long-term-abode) (with us), *asa*
- فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾
- وَجَاءَ آبَاؤُهُمْ عِشَاءَ يَبْكُونَ ﴿١٦﴾
- قَالُوا يَتَابَنَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾
- وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾
- وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
- وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾
- وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِأَمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَكُونَ مِنْ بَنِي إِسْرَءِيلَ

¹⁹ See footnote 3 above regarding *revealed*!

²⁰ The "ل" in "لَنُنَبِّئَنَّهُمْ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"!

²¹ The word "مَتَاع" = "mata'an" has many meanings, among them: *furnishings, chattel, things for utility*!

²² The word "تَصِفُونَ" rooted in "وَصَف" In the Arabic tongue expression "تَصِفُونَ" could mean describing the *untruth*, as in the *Ayah*: "And describe your tongues the lying" (S16: 62)!

²³ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/مُبَشِّرٌ

²⁴ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁵ That is to say they concealed him as a merchandise to sell him as a slave!

²⁶ The word "ma'dodab" = "مَعْدُودَة" subjective noun means *counted in scale of smallness (shortly countables)*!

²⁷ The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era!

²⁸ The word "az-zahedeen" = "الزاهدين" is masculine, plural, subjective noun with no English equivalent in the sense applicable here of "the low-estimators" i.e. they did not attach much value for him!

²⁹ See footnote 27 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for "karrama" = "was generous to," and that included in "karrama" is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be *generous* to him for his *long term abode* (مَثْوَاهُ) with them in their home!

³⁰ In "مَثْوَاهُ" = "مَثْوَى" = "هلك" and "مَثْوَى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوَى" is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

(*craving a deed beyond one's means/may*) that [he] benefits us or *nattakbetha*³¹ (*we take and make*) him a child (*for us*); and like *tha'leka* (*he-that-afar-it/that*) We established³² for Yousifa (*Joseph*) in the land ^w and to teach him [We] of the *aba'deethe's*³³ (*dreams, and their related events*) *ta'awee'le* (*ultimate: construing/explanation*); and Allah (*is*) overcome over His command; [and,] but most(*of*) the mankind not know.

22. And *lamma* (*when/whence*) [he] reached his *ashuda*³⁴ (*prime/full mental and physical strengths*) *aa'taynabo* (*We accorded/gave him*) a rule³⁵ and knowledge; and like *tha'leka* (*he-that-afar-it/that*) [We] requite the benefactors.

23. And seduced-she^y him who ^u he (*was*) in her house *a'n* (*regarding*) himself ^w; and *ghalla'gha'te*³⁶ (*iteratively bolted-she^y*) the doors and said-she^y: *haytalaka* (*come on you^s quickly/I'm ready*); said [he]: a refuge³⁷ (*by*) Allah; verily He/he (*is*) my lord³⁸, *abasana* ([he] *who was benevolent for/[he] who ultimately perfected-and-beautified*) my *mathwa*³⁹ (*obligatory: long-term-abode*); verily it^x not thrive the *dha'lemoona*⁴⁰ (*injustice-doers*).

24. And *laqad* (*verily, already and affirmatively*) purposed-she^y by him and purposed [he] by her, *lawla* (*had it not been that*) [he] saw his Lord's proof^x; like *tha'leka* (*he-that-afar-it/that*) to divert *a'n* (*off*) him [We] the ill and the profanity^{w.41} verily he (*is*) of Our *eba'de* (*worshippers/submitters/slaves*) the *mukhla'sseena*⁴² (*purified and saved*).

25. And both raced (*to*) the door and rended-she^y his shirt from *doboren* (*behind/rear*) and *alfaya* (*both embarrassingly/unhappily found*) her master *lada*⁴³

يَفْعَنَا أَوْ تَتَّخِذُهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٢﴾

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٣﴾

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنُ مَثْوًى إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٢٤﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ
رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ
لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ
مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ

³¹ The word "إِتَّخَذَ" from "الِإِتَّخَاذَ" which is "إِفْتَعَلَ" for "الِإِتَّخَاذَ," as stated in لسان العرب; therefore, "إِتَّخَذَ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

³² The word "مَكَّنَ" in "مَكَّنَّا" means "found" or "established!" It also means "enabled" or "empowered!" Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" *per se*!

³³ See the Lexicon attached to this Translation regarding "abadeeth," for more details!

³⁴ The Arabic word "ashudab"="أَشُدَّهُ" translated as [his "prime, full strength"] meaning reached the ideal age of physical and mental strengths!

³⁵ The word "حُكْمًا" =rule: possessing sound understanding effecting just judgment all around!

³⁶ The word "iterative" is used to intensify "bolted" as the Arabic is in the iterative-intensity form, "غَلَقَتْ!"

³⁷ The Arabic tongue expression "مَعَاذَ اللَّهِ"="Refuge by Allah" means the speaker says "I seek refuge in Allah for His protection against what is confronting me!"

³⁸ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him!

³⁹ In "اللسان": "مَثْوًى" =هَلَاكٌ; and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

⁴⁰ The "ظَالِمُونَ" = "the injustice-doer," as "الظُّلْمَ" = "injustice!"

⁴¹ The Arabic word used is "الفحشاء," = the noun of: "فاحشة," see التاج! And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are *not* married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴² The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provided *safety and security* from any punishment!

⁴³ The word "لَدَى" from "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which *closer spatially and more specific*! So *lada* = "directly at/by" seems to indicate such *closeness*! See اللسان!

(directly at/by) the door; said she^y: what requital (should receive) whom^p wanted [be] by your^t family^w an ill except that (to be) [be] imprisoned or a painful torment.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

26. Said [be]: she seduced me a'n (regarding) myself^w; and witnessed/testified a witnesser/testifier of her family^w: en (if) [was] his shirt (had been) rended from [anterior] then ssadaqa⁴⁴ (she said the truth), and he (is) of the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

27. And en (if) [was] his shirt (had been) rended from a doborn (behind/ rear) then lied-she^y and he (is) of the ssa'degeena (always truth renderers).

وَإِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. Then lamma (when/whence) [be] saw his shirt (had been) rended from doborn (behind/ rear), said [be]: verily it^x (is) of your^y wile^w; verily your^y wile^w (is) great.

فَلَمَّا رَأَىٰ قَمِيصَهُ قَدْ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كِيدِكُمْ إِنْ كِيدُكُمْ عَظِيمٌ ﴿٢٨﴾

29. Yousifo (Joseph): let-shun [you^s] a'n (off) this^x; and istaghferey⁴⁵ (let-see forgiveness you^y) for your^y offense; verily you^y were-she^y of the kha'te'eena⁴⁶ (be-they wrongdoers).

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And said women in the city^w: Azees's (the Premier's/- the ruler's) woman/wife seduces [she] her lad⁴⁷ a'n (regarding) himself^w qad (already and affirmatively) [be] (frantically) impassioned her (with) love; verily we see her in a misguidance^x manifest^x.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتْلَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرُلَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

31. So lamma (when/whence) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y muttakan (armed-couch-for-the-feast) and aa'tat (gave-she^y) each one-she^y of them^y a knife^w and said-she^y (to Joseph): let-exit [you^s] on them^y; lamma they^y saw him, exalted-the^y m⁴⁸ him and qatta'ana⁴⁹ (iteratively cut they^y m) their^y hands^w and said they^y m: hasba (transcends all imperfections) for Allah; not this^x (is) a human; en (not) this^x except an angel ka'reemon⁵⁰ (a bounty-giver and an ennobler).

فَمَا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ أَخْرِجِي عَلَيْنَ فَمَا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

32. Said she^y: so, thalekunna⁵¹ (it-that-afar-you^y all/that)^y whom^r you^y blamed^w me in him; and laqad (verily,

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ

⁴⁴ That is she "always-truth-enforcer" = "صدق" as there is no English word for the verb "إصدق"

⁴⁵ The word "إستغفري" = "إطلب الغفران" = "let-see forgiveness [you^y]!" In English there is no seemly way to say: "إستغفري" per se! So I settled for saying: "let-see forgiveness [you^y]!"

⁴⁶ The word "kha'te'eena" = "مخاطئين" = "من تعمدا الخطأ" = be-they who had intentionally wronged, unlike the "المخطنين" = be-they who err unintentionally! So, here she is of the "be-they wrongdoer," not she-they wrongdoers, as if to say she is of the "kha'te'eena mankind or progeny," both words are masculine-gender! Also, "of" the wrongdoers intensifies her nature as wrongdoer!

⁴⁷ The word "فتي" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

⁴⁸ In "كتب التفسير" Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were deeply astonished so much so that they menstruated! For example see القرطبي!

⁴⁹ The word "iteratively" to intensify "cut," as the Arabic word is "قطعن" not just "قطن"

⁵⁰ The word "karim" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in the Lexicon attached to this Translation! Summarily it means bounty-giver/ennobler!

⁵¹ This "thalekunna" = "ذلكن" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذا" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "لام البعد" = for the "afar idea," and (3) the "ضمير المخاطب" = for the addressee's pronoun, in this case a plural feminine addressees! There is no English

already and affirmatively) I seduced him a'n (regarding) himself^w, then *ista'assama*⁵² ([he] affirmably safe-guarded) (in abstinence/preserving his self from sin); and *la'en*(indeed if) not [he] does, what [I] command him, surely [he] assuredly⁵³ be imprisoned and surely assuredly be [he] of the cringelings.

وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ
فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا
أَمَرُهُ لَيَسْجَنَنَّ وَلَيَكُونَا مِنَ
الصَّغِيرِينَ ﴿١٢﴾

33. Said [he]: O, my Lord, the prison (is) lovelier to me than what they^y invite me to it^x; and *en*(if) not [You^s] fend a'n (off) me their^y wile, *assbo* ([I] passionately incline) to them^y and [I] be of the *ja'hileena*⁵⁴ (they who act ignorantly or incorrectly).

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ
الْجَاهِلِينَ ﴿١٣﴾

34. So *estajaba*⁵⁵ (favorably-answered) to him his Lord, so [He] parried a'n (off) him their^y wile; verily He, He (is) The Sameo⁵⁶ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾

35. Afterwards seemed/appeared for them⁷ from after they^z saw the *Aya'te*^w (signs) surely to assuredly⁵⁸ imprison him until a while.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا
الْآيَاتِ لَيَسْجُنَّهُ حَتَّىٰ حِينٍ ﴿١٥﴾

36. And entered with him the prison two lads⁵⁹; said an *abado*⁶⁰ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; *nabbea'na* (let inform us you^s by piece-of-significant-and-availing-news) by its^x *ta'awee'le* (ultimate-explanation/interpretation); verily we see you^g of the benefactors.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ
أَحَدُهُمَا إِنِّي أَرَبْنِي أَعْصِرُ خَمْراً
وَقَالَ الْآخَرُ إِنِّي أَرَبْنِي أَحْمِلُ فَوْقَ
رَأْسِي خُبْراً تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿١٦﴾

37. Said [he]: not comes (to) you both, *tta'aamon*^x (wheat/-edible/food-grains)^x *tor'zaqa'nebe* (it^x being given victuals for sustenance to) you both except *nabba'ato* ([I] informed by piece-of-significant-and-availing-news) you both by its^x *ta'awee'le* (ultimate-explanation/interpretation) before that [it^x] comes (to) you both; *tha'lekuma*⁶¹ (it-that-afar-you-

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ
إِلَّا نَبَأْتُكُمَا فِي تَأْوِيلِهِ قَبْلَ أَنْ
يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي
إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ

equivalent! The best rendition I believe is: *thalekuma* (it-that-afar-she-you-all)! And "it" stands for the "fact" or "reality," which in fact was *afar* from their perception as they began accusing her of "misguidance manifest!"

⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁵³ The "ل" in "اليسجنن" and "الليكونن" and in "اليسجننه" in Ayah # 35 below, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly!"

⁵⁴ The word "جاهلين" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct! So the "jabiloona" are they who act ignorantly or incorrectly!

⁵⁵ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered!"

⁵⁶ See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السميع"

⁵⁷ For "them," i.e. to the *Azeez*, her husband and ruler (thus, "them" either for magnanimity of the "ruler") or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time!

⁵⁸ See footnote 51, identical application!

⁵⁹ The word "فتيان" in "فتيان" has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

⁶⁰ See the *Lexicon* attached to this Translation regarding "أحد"

⁶¹ This "thalekuma" = "ذالكما" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذا" = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the "لام البعد" = for the "afar idea," and (3) the "ك، ضمير المخاطب" for the addressee's pronoun, in this case a twain addressees! There is no English equivalent! The best rendition I believe is: *thalekuma* (it-afar-you-both), the "it" standing for "this fact" or the "this

both/that of what taught me my Lord; verily I left sect^w/faith^w (of) a people not believing they^z by Allah and they by the Hereafter^w they (are) disbelievers.

بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ



38. And *ettaba'a* (closely-followed) I my fathers' sect^w/faith^w *Ebraheema* (Abraham) and *Is-haqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (deities) by Allah of a thing; *tha'leka* (be-that-afar-it/that) (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they^z.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ



39. O, both [my]⁶² the prison's companions: are miscellany lords, *khayron* (choicer/superior/worthier) or Allah The One, The *Qabha'ro* (Ever/Stout Subduer).

يَصْنَعِي السِّجْنِ ءَارِبَابٍ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

40. Not worship you^z of lesser than/without Allah except names you^z named it^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; *en* (not) the rule except for Allah; [He] commanded that not worship you^z except *eyyabo*⁶³ (indeed particularizing Him); *tha'leka* (be-that-afar-it/that) (is) [the] religion⁶⁴ the forthright; [and,] but most (of) the mankind not know.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

41. O, both [my]⁶⁵ the prison's companions: as to an *abado*⁶⁶ (lone/any-one) (of) you both so [he] avails⁶⁷ a drink (for) his lord a wine; and as to the other, so [he] (shall be) crucified; then eat the birds from his head; (had been) judged/finished⁶⁸ the matter^x (for) which^x in it^x *tastafteya'ne* (you both affirmably-seek situationally apt and wise opinion).

يَصْنَعِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

42. And said [he] to whom^p [he] presumed that he (would be) escaper of them both: let-mention me [you^s] *enda* (before/at the presence of) your^t lord; then (caused) him (to) forget the Satan *thekra* (mention of Joseph at) his lord; so [he] waited in the prison a few years^w.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِثْلَهُمَا أَذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَنَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

43. And said the king: verily I vision seven fat kine eating them^y seven *aeja'fon* (emaciated-leans)^w and seven green ears (of seed-bearing plants) and others^w dry^w; O, you the

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

reality.” And this “fact” or “reality” is sure *afar* from any one, as it is from the most High, Allah SWT! And clearly the addressees are *two lads*, hence “you-both!”

⁶² The word “يَصْنَعِي” could have *one* or *two* meanings! Either “O, the twain companions,” or “O, the twain, my companions!” Books of “التفسير” are not firm one or the other but both could be true!

⁶³ The word “إِنَّا” = “إِدَاة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

⁶⁴ The word “قِيم” = “مستقيم” i.e. means *straight*! See اللسان!

⁶⁵ See footnote 61 above regarding “my!”

⁶⁶ See the *Lexicon* attached to this *Translation* regarding “أحد”

⁶⁷ The word “يسقي” is rooted in is rooted in “أسقى” which is more *intense* than “سقى” as “أسقى” means *availed the drink for* (someone), to be drunk *as and when needed*! See الراغب!

⁶⁸ The word “قضي” bears *dual* meanings: (1) *judged*, or (2) *finished*! There is little room, if any, to incline for one or the other!

chiefs: *aftoney* (let-you^z situationally fittingly and wisely opine me) [in] my dream/vision, *en(if)* you^c were for the dream/visions *ta'aboroona* (you^c can interpret).

44. Said they^z: *adhghatho*⁶⁹ (confused-medley) dreams and not we by the dreams' *ta'awee'le* (ultimate: construing-/explanation) surely (are) knowers.

45. And said [he] who^x escaped of them both, and [he] recalled after an *ummaten*⁷⁰ (while), I *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by its^x *ta'awee'le* (ultimate-explanation/interpretation), so let-send [me]⁷¹ you^z.

46. *Yousifo* (Joseph): O, you the *Sseddeeqo*⁷² (ever truth practicer) *aftoneyna* (let-you^s situationally fittingly and wisely opine us) in seven fat kine eating them^y seven *aeja'fon* (emaciated-leans)^w and seven green ears^w (of seed-bearing plants) and others^w dry^w; *la'alla* (craving currently unavailable deed that/perhaps) I return to the mankind *la'alla* (craving currently unavailable deed that/perhaps) they know they^z.

47. Said [he]: you^z sow seven years^w *da'aban* (diligently), then what harvested you^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

48. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (be-that-afar-it/that) seven^w hard^w (years), eat they^y what advanced you^c for them^y except a little of what *tohssenoona* (fortifyingly preserve you^c).

49. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (be-that-afar-it/that) *aamon*⁷³ (year) in it^x *youghato* (to be they^z revived by delightful-pasture-producing rain) the mankind and in it^x *ya'asserona* (press/squeeze they^c).

50. And said the king: *eeto* (let-bring you^z to) me by him; so *lamma* (when/whence) came^x (to) him the messenger^x said [he] (*Yousif/ Joseph*): let-return [you^s] to your^t lord and then let-ask him [you^s]: what the women's status,

وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابَسَتْ
يَتَأَيُّهَا الْمَلَأُ أَفْتُونٍ فِي رَأْيِي إِنْ
كُنْتُمْ لِلرَّأْيِ تَعْبُرُونَ ﴿٤٤﴾

قَالُوا أَضْغَتْ أَحْلَمَ وَمَا خُنْ
بِتَأْوِيلِ الْأَحْلَمِ يَعْلَمِينَ ﴿٤٥﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ ﴿٤٦﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ
عِجَافٍ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ
وَأُخَرَ يَابَسَتْ لَعَلِّي أَرْجِعَ إِلَى
النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٧﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا
حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا
قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ﴿٤٩﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ
يَغَاثُ النَّاسُ وَفِيهِ يَعْصَرُونَ ﴿٥٠﴾

وَقَالَ الْمَلِكُ أَتُوتَنِي بِهِ فَلَمَّا جَاءَهُ
الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ
فَسْأَلُهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعَنَ

⁶⁹ The word "اضغاث" = *adhghatho* = plural for "ضيغث" "*dheghtho*" = a handful/bunch of grass/firewood! And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: it is perplexing and difficult to explain clustered bunch of things!

⁷⁰ The word "أمة" has more than a dozen different meanings, among a while! See الهادي!

⁷¹ The letter "ن" in "فارسلون" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "إني" The speaker's pronoun "ي" in "فارسلون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁷² The word "الصدِّيق" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (Patriarch) *Ebrabeem* (Abraham), (4) the title of *Yousif* (Joseph) in this *Surah*, (5) the title of Prophet *Idreess* (Idrees), (6) the title of the chaste *Mariam* (Mary), mother of *Isa* (Jesus), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

⁷³ The Arabic text says "عام" but in English there is only one word to mean عام and سنة In Arabic there is "عام"، "سنة"، "حول"، "حجة"، "سنة" each with a difference! Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to "حول" = anniversary of any special event; and "حجة" = lunar-year! Although generally all are loosely used synonymously or interchangeably! See الفروق اللغوية، لـ أبي هلال العسكري

who ^v qatta'a (repetitively cut) they ^y their hands ^w; verily my Lord by their ^y wile (is) Omniscient.

51. Said [he] (the king to the women): what (was/ had been) your ^v kbhatt'bo (serious-matter) edh (when) [you ^y m] seduced ^y m Yousifa (Joseph) a'n (regarding) himself ^w; said they ^y m: hasha (transcends all imperfection) for Allah; not we knew on him of an ill; said-she ^y the Azeez's (premiere's) woman: now has hassha⁷⁴ (probingly evidenced) the right; I seduced him a'n (regarding) himself ^w; and verily he surely (is) of the ssa'degeena (always truth enforcers).

52. Tha'leka (he-that-afar-it/ that) to know [he] (the premiere) surely I not betrayed him by the ghaybe⁷⁵ (during his absence); and that Allah not aright-guides the betrayers' slyness.

53. And not [I] absolve myself ^w, verily the self ^w (is) surely ammaraton (iterative orderer) ^w by the ill, except what ra'hema⁷⁶ (mercy-gave) my Lord, verily my Lord (is) Ghafooron (iterative Forgiven) Raheemon (iterative mercy Giver).

54. And said the king: eeto (let-bring you ^z to) me by him astakh'less ([I] affirmably-exclusively-single) him for myself ^w; so lamma (when/ whence) [he] spoke (to) him, said [he]: verily you ^g (are) today laday⁷⁷ (directly and possessively from) us makeenon⁷⁸ (he who is of: status/ empowerment/ long abode) trustworthy.

55. Said [he]: let-make me [you ^s] over the land's ^w treasures ^w; verily I am hafeedhon⁷⁹ (iterative keeper-up) omniscient.

56. And like tha'leka (he-that-afar-it/ that) We firmly enabled/empowered⁸⁰ for Yousifa (Joseph) in the land ^w yatabanw'o ([he] deservedly ensconces) of it ^w whence [he] wills; [We] betide by Our mercy ^w whom ^p [We] will and [We] waste not a remuneration (of) the benefactors.

أَيُّدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْكُنْ حَصْحَصَ الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥٢﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٣﴾

وَمَا أَزِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾

وَقَالَ الْمَلِكُ أَتْتَنِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

⁷⁴ The word “حصص” means became manifest after probing into its evidence, not just became clear!

⁷⁵ The word “الغيب” has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable! See اللسان!

⁷⁶ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English per se! So the closest is to possibly say: “except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say per se! The Arabic says, as if to say: except what mercied my Lord” which cannot be said in correct English, as there is no such word as “mercied!”

⁷⁷ The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقيضتك الآن” thus, “لدى” which closer spatially and more specific! So, “directly and possessively from” (us) seems to indicate such closeness! See اللسان!

⁷⁸ The word “makeen” = “مكين” is a singular, masculine, subjective or objective noun, for which there is no English equivalent! The word has four distinct meanings, all seem applicable here! It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode!

⁷⁹ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

⁸⁰ The word “مكن” in “مكنا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكن” per se!

57. And surely the Hereafter's^w remuneration (*is*) *khayron* (choicer/ superior/ worthier) for whom^r believed they^z and they^z were *yattaqoona* (they reverently guard not to displease Allah).
 58. And came Yousifa's (Joseph's) brothers; then they^z entered on him; so [he] knew them while they (were) for him *munkeroona* (not recognizers).
 59. And *lamma* (when/ whence) [he] furnished them by their furnishment said [he]: *eeto* (let-bring you^z to) me by a brother for you^b of yourⁿ father; do not¹⁶⁰ see you^z surely I fulfill¹⁶¹ the measure and I am *khayro* (choicer/ superior/ worthier) (of) the hospitality-givers.
 60. Then *en* (if) not *ta'ato* (come to) me by him then no measure for you^b *endey* (by my rule) and let-not near [me]¹⁶² you^z.
 61. Said they^z: we shall induce *a'n* (regarding) him his father and verily we surely (are) doers.
 62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (craving currently unavailable deed that/ perhaps) they know it^w if they^z transposed¹⁶³ to their family, *la'allathey* return they^z.
 63. So *lamma* (when/ whence) returned they^z to their father said they^z: O, our father (had been) disallowed of us the measure, so let-send [you^s] with us our brother, [we] measure and verily we (are) for him surely keepers-up¹⁶⁴.
 64. Said [he]: do [I] trust you^z over him except as that I (had) trusted you^z over his brother of before; then, Allah (*is*) *khayron* (choicer/ superior/ worthier) keeper-up¹⁶⁵ and He (*is*) *arhamo* (more merciful) (of) the *ra'heemeena* (multitudinous mercy-givers).
 65. And *lamma* (when/ whence) opened they^z their *mata'a*¹⁶⁶ (furnishings/ chattel/ or things for utility) they^z found their merchandise^w *ruddat* (had been forthwith-retuned-she^y) to them; said they^z: O, our father what (more) do we quest; this (*is*) it^w; Our merchandise^w *ruddat* to us; and *nameero* ([we] obtain [wheat-grain lay-up provision] for) our family^w and [we] keep-up¹⁶⁷ our brother and

وَلَا جَرْ إِلَّا خَيْرٌ لِلَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتَتُونِي
بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي
أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ
عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا
لَفَاعِلُونَ ﴿٦١﴾

وَقَالَ لِفَتَاتِهِ اجْعَلُوا بَضْعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا
إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا
يَتَابَانَا مِّنْ مِّنَّا الْكَيْلُ فَأَرْسَلْ
مَعَنَا أَخَانًا نَّكْتَلْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿٦٣﴾

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا
ءَامَنُكُمْ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ
خَيْرُ حَافِظٍ وَهُوَ رَحِيمٌ ﴿٦٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بَضْعَتَهُمْ رَدَّتْ إِلَيْهِمْ قَالُوا يَتَابَانَا
مَا نَبْغِي هَذِهِ بَضْعَتُنَا رَدَّتْ إِلَيْنَا
وَنَمِيرُ أَهْلَنَا وَنَحْطُ أَخَانًا وَتَزَدَادُ

¹⁶⁰ Clearly this "إِلَّا" is the "أَلَا" for urging or desiring, i.e. promoting the action of the following verb!

¹⁶¹ The word "أُوفِي" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "أُوفِي" means I endeavor and gather the last part of an obligation and fulfill it!

¹⁶² The letter "ن" in "تَقْرَبُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "إِي" The speaker's pronoun "ي" in "تَقْرَبُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See *إعراب القرآن، لمحمود صافي*

¹⁶³ The word "انْقَلَبُوا" = "they^z transposed," means they betook themselves returning!

¹⁶⁴ The word "حَافِظُونَ" is rooted in "حَفِظَ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (Emphasis *is added*)!

¹⁶⁵ Ibid, except for *إحافظ*

¹⁶⁶ The word "مَتَاعٌ" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility!

¹⁶⁷ Ibid, except for *إنحفظ*

*naẓdado*¹⁶⁸ ([we] further-augment) a camel's measure, *tha'leka*(*be-that-afar-it/ that*)(*is*) an easy measure.

66. Said [he]: never [I] send him with you^z until *ta'atoney* (you^z accord/grant me) a *mantheqan*¹⁶⁹ (ratified-covenant) from Allah that assuredly¹⁷⁰ *ta'ato'nanney* (come you^z to me) by him, except if (to be) besieged [by] you^z; so *lamma* (when/ whence) they^z gave him their *mantheqa* (= *mantheqan*), said [he]: Allah over what we say (is) Custodian.

67. And said [he]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich¹⁷¹ *a'n* (regarding) you^b from Allah of a thing; *en* (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

68. And *lamma* (when/ whence) entered they^z from whence ordered them their father not [was] enriching *a'n* (regarding) them of Allah a thing except a need (concern) in *Ya'aqooba's* (Jacob's) self^w [he] satisfied it^w; and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.

69. And *lamma* (when/ whence) they^z entered on *Yousifa* (Joseph), [he] lodged to him¹⁷² his brother (and) said [he]: verily I am your^t brother; so let-not [you^s] anguish/sorrow by what they^z were working.

70. Then *lamma* (when/ whence) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (drink-goblet^w) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (caravan carrying wheat-/food-grains)^w verily you^b (are) surely thieves.

71. Said they^z while they^z forwardly-advanced on them: what (are) you^z missing.

72. Said they^z: we (are) missing *sso'wa'a*¹⁷³ (drinking/-measuring goblet)^x (of) the king; and for whom^p [he] came by it^x a camel's load and I am by it^x a claimer/-guarantor.

كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٦﴾

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنْ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٧﴾

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْءٌ إِنْ أُلْحِمَكُمُ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْءٌ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلِمَنَّه وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧١﴾

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٢﴾

قَالُوا نَفْقَدُ صُوعَ أَلْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٣﴾

¹⁶⁸ The word "نزداد" implies greater intensity, and التاج says it is "البلغ" So further is prefixed for this purpose! That is they would further-increase their gain by getting additional load for their brother!!

¹⁶⁹ Ratification by open declaration and oath!

¹⁷⁰ The "ل" in "لتأتني" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

¹⁷¹ The word "أغني" has double meanings: (1) enrich, (2) suffice! But "enrich" includes suffice and not vice versa! As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task! Hence "enrich" is superior!

¹⁷² Embraced him, i.e. by way of greeting him!

¹⁷³ The word "صواع" = "سقاية" could be masculine or a feminine gender! It is masculine as "صواع" and a feminine as "سقاية" = (giving/supplying-of-water)^w! See الذر المصون، لـ أحمد الحلبي!

73. Said they^z: *ta-Allahey*¹⁷⁴ (*by Allah*) *laqad* (*verily, already and affirmatively*) knew you^c not came we to corrupt in the land^w and not we were thieves. **سَرَقِينَ** قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا
74. Said they^z: then what (*is*) his requital, *en (if)* you^c were liars. **كَذِبِينَ** قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
75. Said they^z: his requital (*is*) who^a [*it*^x] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital¹⁷⁵; like *tha'leka* (*he-that-afar-it/that*) requite [*we*] the *dha'lemeena*¹⁷⁶ (*injustice-doers*). **الظَّالِمِينَ** قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
76. So [*he*] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*¹⁷⁷ ([*he*] *affirmably-produced it*^w) from his brother's chattel; like *tha'leka* (*he-that-afar-it/that*) We schemed for Yousifa (Joseph); not [*was*] [*he*] to take his brother in the king's religion (*Law*) except that/if Allah wills; [*We*] raise ranks^w (*of*) whom^p [*We*] will; and above every a knowledge possessor (*is*) an omniscient. **فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءَ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ**
77. Said they^z: *en (if)* [*he*] steals, so *qad* (*already and affirmatively*) stole his brother of before; so *asarraha* (*secretly-kept it*^w) Yousifo (Joseph) in himself^w and not disclosed/flushed it^w to them; said [*he*]: you^f (*are*) eviler place/post, and Allah (*is*) knowinger by what you^z describe¹⁷⁸. **قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِن قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ**
78. Said they^z: *ya'ayyoba* (O, you^s) the *Azeez* (Master) verily for him (*is*) a father *shaykhan* (*aged*) big/old; so let-take [*you*^s] an *ahadana*¹⁷⁹ (*lone/any-one of us*) (*in*) his stead; verily we see you^s of the benefactors. **قَالُوا يَتَّيْنَاهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنْ نَزَلَكَ مِنَ الْمُحْسِنِينَ**
79. Said [*he*]: Allah's refuge^w¹⁸⁰ that [*we*] take except whom^p we found our *mata'a*¹⁸¹ (*furnishings/chattel-/or things for utility*) *endabo* (*in his possession*); verily we (*are*) then surely *dha'lemeena*¹⁸² (*injustice-doers*). **قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنْ نَا إِذَا لَظَلِمُونَ**
80. Then *lamma* (*when/whence*) *istay'aso*¹⁸³ (*affirmed-despair* they^z) from him, they^z detached *na'jejan*¹⁸⁴ (*secretly-* **فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا**

¹⁷⁴ The word “*ta-Allahey*” is made up of two distinct components: the “*ta*”= “ت” and “*Allahey*!” The “*ta*” is “ت القسم” = a “*jurative* particle,” in English it’s equivalent to “*by*” in the sense of: “in the name of;” and “*Allahey*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*”

¹⁷⁵ According to their customary Law, whoever was convicted of thievery he is taken as a slave!

¹⁷⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

¹⁷⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹⁷⁸ The word “تصفون” rooted in “إوصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62)!

¹⁷⁹ The word “أحد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine! See النسان! It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others! (3) Literally one! However, in English “lone” is singular, standing alone! So, to keep the concepts of “أحد” and “lone” simultaneously transliteration seems to be a must! The applicable “أحد” will or should be obvious from context where it appears!

¹⁸⁰ The expression “Allah’s refuge^w” is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah’s help!

¹⁸¹ See footnote 20 above regarding “*mata’a*!”

¹⁸² The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁸³ The word here is “استيسسوا” = “affirmed despair, not “ينسوا” = “despaired!”

mutually-conferees); said their elder: have not known you^z that yourⁿ father *qad* (already and affirmatively) [he] took on you^b a *mantheqan* (ratified-covenant) from Allah and of before when^o *farrattom*¹⁸⁵ (had-remiss you^c) in Yousifa (Joseph); so never [I] leave the land^w until allows me my father, or rules Allah for me; and He(is) *khayro* (choicer/ superior/ worthier) (of) the rulers.

81. Let-return you^z to yourⁿ father then let-say you^z: O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up¹⁸⁶.

82. And let-ask [you^s] the village^w which^u we were in it^w and the *aero*(caravan carrying wheat/ food-grains)^w which^u *aqbalana* (we forwardly-advanced) in it^w; and verily we surely (are) *ssadeqeena* (always truth enforcers).

83. Said [he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; *asa* (craving a deed beyond one's means that/ may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He(is) The Omniscient The *Hakeemo*¹⁸⁷ (infinite *hekma*¹⁸⁸ Possessor).

84. And[he]diverted *a'n* (off) them and said [he]: alas, my sorrow over Yousifa (Joseph); and whitened-she^y *m*¹⁸⁹ his both eyes^w from the sadness, while he (was) *ka'dhee-mon*¹⁹⁰ (unrelenting suppressor of his grief).

85. Said they^z: *ta-Allahey*¹⁹¹ (by Allah); *tafta'o*¹⁹² (recurrently-cease not [you^s]) remember [you^s] Yousifa (Joseph) until be [you^s] *haradhan* (degenerate/ self-inflected debasement) or be [you^s] of the *ba'lekeena* (ones that have perished).

86. Said [he]: verily only [I] complain my *bathth* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you^z.

87. O, my sons: let-go you^z then *tabasaso* (let-inquire you^z by all your senses) of Yousifa (Joseph) and his brother;

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتَقًا مِّنَ
اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ
فَلَن أَتْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي
أَبِي أَوْ تَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨١﴾

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَابَانَا
إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا
بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ

حَافِظِينَ ﴿٨٢﴾
وَسَأَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا
لَصَادِقُونَ ﴿٨٣﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِّرْ جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي
بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ

الْحَكِيمُ ﴿٨٤﴾
وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّسِفُ عَلَيَّ
يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ
الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٥﴾

قَالُوا تَاللَّهِ تَفْتُنَا تَذَكَّرُ يُوسُفَ
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ الْهَالِكِينَ ﴿٨٦﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى
اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨٧﴾

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ

¹⁸⁴ The word "خلص" in "خلصوا" = "خلص عنهم و منهم" = detached (as from a group); and the word "نجياً" is an adverbial, derived from "تناجى" = that is he had secretly and mutually counseled! See اعراب القرآن، لمحمود صافي والهادي

¹⁸⁵ The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فرط" and "فرطتم" all are verbs in the past tense! So I chose "had-remiss!"

¹⁸⁶ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*"! (Emphasis is added)!

¹⁸⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيهم"

¹⁸⁸ See the Lexicon attached to this Translation for "hekma!"

¹⁸⁹ That mean he lost his vision.

¹⁹⁰ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كظيم" not "باطم"

¹⁹¹ See footnote 173 above regarding: "ta Alla'be!"

¹⁹² The word "ما زلت" in "تفتن" = recurrently-ceases and repeats the cycle! And generally it means "ما زلت" = you cease not! See الراغب والهادي

and let-not despair you^z from Allah's *raw'he*^x (mercy^w-/relief^x)¹⁹³; verily it^x (the truth is) not despairs of Allah's *raw'he*^x except the people, the disbelievers.

88. So *lamma* (when/whence) they^z entered on him, said they^z: O, the *Azeezo* (premiere), touched/betided us, and our family the *dhurro* (persisting distress); and we came by a merchandise^w *mu'zja'ten*^w (scanty and insignificant)^w; nonetheless let-fulfill¹⁹⁴ [you^s] for us the measure and *tassaddaq* (let have charity you^s) on us; verily Allah requites the *mutassaddeqeen* (charity-doers).

89. Said [he]: have known you^c what you^c did by *Yousifa* (Joseph) and his brother, *edh* (while) you^f (were) *jahiloona*¹⁹⁵ (they who act ignorantly or incorrectly).

90. Said they^z: are indeed you^s, surely you^s (are) *Yousifo* (Joseph); said [he]: I am *Yousifo* (Joseph) and this (is) my brother, *qad* (already and affirmatively) *manna*¹⁹⁶ ([He] had graced His boon^w) Allah on us; verily whoever *yatta'qe* (he reverentially guards not to displease Allah) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.

91. Said they^z: *ta-Allahey*¹⁹⁷ (by Allah); *laqad* (verily, already and affirmatively) favored/preferred you^g Allah over us, and *en* (surely) we were certainly wrongdoers¹⁹⁸.

92. Said [he]: no *tath'reeba* (reproach/ castigation) on you^b today, Allah forgives for you^b and He (is) *arhamo* (more merciful than) the *ra'bemeena* (multitudinous mercy giver).

93. let-go you^r by my shirt^t this^k then let-throw it^x you^r over my father's face, (subsequently) *ya'atee* ([he] becomes) a *basseeran* (keen: seer/overall evaluator of the facts and their possible consequences) and *eetoney* (let-you^c come/ bring to me) by yourⁿ family^w wholes¹⁹⁹.

94. And *lamma* (when/whence) sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find *Yousifa's* (Joseph's) smell/wind *lanla* (why do not) that confute you^z [me]²⁰⁰.

يُوسُفَ وَأَخِيهِ وَلَا تَيْسُرُوا مِنْ
رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّ مِنْ رُوحِ
اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا
الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا
بِبَضْعَةٍ مُزَجَّلَةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

قَالُوا أَأِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا
وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ
عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي
لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تَفْتَنُونِ ﴿٩٤﴾

¹⁹³ The word "رُوح" = "*raw'he*" means mercy/relief! See التاج والهادى، اللسان!

¹⁹⁴ The word "أَوْفِ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole! So, "أَوْفِ" means you endeavor and gather the last part of an obligation and fulfill it!

¹⁹⁵ The word "جَاهِلُونَ" = "*jahiloona*" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing not correct! So the "*jahiloona*" are they who act ignorantly or incorrectly!

¹⁹⁶ The word "مَنَّ" in "يَمَنَّ" means "نِعْمَةً يُنْعِمُهَا" That a "boon He graces it!"

¹⁹⁷ See footnote 173 above regarding "*ta-Alla'bel*"

¹⁹⁸ The word "مُخْطِئِينَ" = "مَنْ تَعَمَّدَ الْخَطَا" = who intentionally wronged; unlike the "الْمُخْطِئِينَ" = who errs unintentionally! So, "الْخَاطِئِينَ" = the "wrongdoers!"

¹⁹⁹ The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph!

²⁰⁰ The letter "ن" in "تَفْتَنُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يَسْتَعْنِي عَنْهَا" which precedes the speaker's pronoun "إِي" The speaker's pronoun "ي" in "تَفْتَنُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

95. Said they^z: *ta-Allahey*²⁰¹ (*by Allah*); verily you^g surely (are) in your^t misguidance (*of*) the old. **قَالُوا تَاللّٰهِ اِنَّكَ لَفِي ضَلٰلِكَ اَلْقَدِيمِ ﴿٩٥﴾**
96. So *lamma* (*when/whence*) came the *basheero*²⁰² (*he the iterative proclaimer of pleasing tidings*), [he] cast it^x (*the shirt*^x) over his face then *ertadda*²⁰³ (*forthwith-retuned* [he] *basseran* (*keen seer*); said [he]: have not I told you^b verily I know from Allah what not you^z know. **فَلَمَّا اَنْ جَاءَ الْبَشِيرُ اَلْقَنَهُ عَلٰى وَجْهِهِ فَارْتَدَّ بَصِيْرًا قَال اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٩٦﴾**
97. Said they^z: O, our father *istaghfer*²⁰⁴ (*let-seeek [you s] forgiveness*) for us our offenses; verily we were wrongdoers²⁰⁵. **قَالُوا يٰٓاَبَانَا اَسْتَغْفِرْ لَنَا ذُنُوْبَنَا اِنَّا كُنَّا خٰطِئِيْنَ ﴿٩٧﴾**
98. Said [he]: will *astaghfero*²⁰⁶ (*[I] seek forgiveness*) for you^b (*from*) my Lord, verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*). **قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّىْ اِنَّهٗ هُوَ الْغَفُوْر الرَّحِيْمُ ﴿٩٨﴾**
99. Then *lamma* (*when/whence*) they^z entered on *Yousifa* (*Joseph*) [he] lodged/retreated to him his both [fathers]²⁰⁷ and said [he]: let-enter you^z *Misra* (*Egypt*) *en(if)* Allah wills *aameneena* (*you^z are self-safety-securers*). **فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ ءَاوٰى اِلَيْهِ اَبُوْيهٖ وَقَالَ اَدْخُلُوْا مِصْرَ اِنْ شَاءَ اللّٰهُ ءَامِنِيْنَ ﴿٩٩﴾**
100. And [he] elevated his [both fathers]²⁰⁸ over the *Arshe*²⁰⁹ (*Throne of Kingship*)^x and they^z tumbled for him kowtowing, and said [he]: O, my father, this (*is*) *ta'awee'lo* (*ultimate: construing/ explanation*) (*of*) my vision^w of before, *qad* (*already and affirmatively*) made it^w my Lord a right; and *qad* (*already and affirmatively*) *ahasana*²¹⁰ (*[He Who] ultimately perfected and beautified*) by me, my Lord *edh* (*when/since*) [He] exited me from the prison and [He] came by you^b from the *Ba'dwe*²¹¹ (*nomads*) from after that the Satan incited between me and [between] my brothers; verily my Lord (*is*) *Lateefon*²¹² (*fine/ subtle/ gentle/ and protector*) for **وَرَفَعَ اَبُوْيهٖ عَلٰى الْعَرْشِ وَخَرُوْا لَهٗ سُجَّدًا وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ رِّءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّىْ حَقًّا وَقَدْ اٰحْسَنَ بىْ اِذْ اَخْرَجَنِىْ مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزْعَ الشَّيْطٰنُ بَيْنِىْ وَبَيْنَ اِخْوَتِىْ اِنَّ**

²⁰¹ See footnote 3 above regarding “*ta Alla'e*!”

²⁰² The word “*basheer*” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent!

²⁰³ The word “*ارتدّ*” is rooted in “*ردّ*” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (*bad*) been greeted you ^c by a greeting ^w then let-you ^z greet by better than it ^w or let-you ^z forthwith-return it. ^w” (S4: 86)!

²⁰⁴ The word “*استغفر*” = “*اطلب الغفران*” = “let-seeek forgiveness [you s]!” In English there is no seemly way to say: “*استغفر*” per se! So I settled for the aforesaid!

²⁰⁵ See footnote 197 above regarding wrongdoers!

²⁰⁶ Ibid, regarding “*استغفر*”!

²⁰⁷ See footnote 10 above regarding “*أبويك*”!

²⁰⁸ Ibid!

²⁰⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word!

²¹⁰ The “hidden” pronoun in “*أحسن*” (هو=He) refers to his Lord, Allah! See *الطبري*!

²¹¹ The word “*بدو*” generally means inhabitants of the “*بادية*” = nomads! However, the word “*بدا*” = *Bada*, is a name of place in the desert of Palestine! And in *Bada* Prophet Jacob dwelled and had a mosque there! So those who came from this *Bada* = grammatically inflected= “from the *Ba'dwe*” are referred to as: “*بدوا بدوا*” = [they] came from *Bada*! See *الفخر الرازي، القرطبي و الألويسي: تفاسير*!

²¹² The word “*لطيف*” = “*رفيق*” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See *البصائر*! Additionally, when the word: “*لطيف*” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

whatever²¹³ [He] will; verily He, He (is) The Omniscient The Hakeemo²¹⁴ (infinite bekma²¹⁵ Possessor).

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You^s accorded me) of the proprietorship and You^s taught me of²¹⁶ the *ahadeeth*'s²¹⁷ (dreams and related events)'s *ta'-awee'le* (ultimate: construing/ explanation); the Heavens'^w and the Earth's '^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world '^w and the Hereafter '^w *tawaffaney* (let-You^s receive me while dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'leheena* (righteous-people).
102. *Tha'leka* (he-that-afar-it/that) (is) of the invisible *anba'e*²¹⁸ (significant-and-availing-news)^x [We] reveal²¹⁹ it^x to you^s and not you^s were *laday*²²⁰ (directly present by) them *edh* (when/since) they^z concerted their matter while they^z machinate.

103. And not most (of) the mankind, albeit you^s hankered, (are) surely believers.

104. And not ask them [you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'an/ invocation/ exhortation) for the worlds.

105. And how many of an *Aya'ten*^w (miracle/ sign/ proof) in the Heavens'^w and the Earth'^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.

106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (he-they who partner deities with Allah/ he-polytheists).

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/ comes down on) '^w (to) them *gha'sbeyaton* (pall '^w / an all-covering affliction/ calamity)^w of Allah's torment, or *ta'teya*^w them The Hour^w suddenly while they not perceive.

108. Let-say [you^s]: this-she^{y221} (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/ evident

لَنِي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٣﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٥﴾

وَكَايُنَ مِنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾

وَمَا يَزُومُنْ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

²¹³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See الذر المصون، لـ احمد الحلبي and إعراب القرآن، لمحمود صافي

²¹⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

²¹⁵ See the Lexicon attached to this Translation for "hekma!"

²¹⁶ The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them!

²¹⁷ See footnote 7 regarding "ahadeeth," at Ayah (S10: 6), at the start of this Surah!

²¹⁸ See the Lexicon attached to this Translation for "naba'al!"

²¹⁹ See footnote 3 regarding reveal

²²⁰ The word "لدى" from "لديهم" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific! So, "directly present by" (them) seems to indicate such closeness! See اللسان!

²²¹ The word "سبيل" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly! In this case it is feminized and so the word "this" in reference to it is feminized by "this"!

argument/enlightenment)^w I and who^p *ettaba'a'ney* ([he] closely-followed me) and *subhana*²²² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and not I am of the *mushrekeena* (he-they who partner deities by Allah/he-polytheists).

109. And not We sent [of] before you^s except men, [We] reveal to them, of the villages'^w folks^w; have not then they^z treaded in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *khayron* (choicer/superior/worthier) for whom^r *ettagan* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

110. Until *edha* (when/whereas) *istay'asa*²²³ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came^x (to) them Our succor^x; then (had been) delivered whom^p [We] will; and not (to be forthwith-retained/parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab's*²²⁴ (hearts-intellecs)'s possessors; not was [it]^x a discourse *youtara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*²²⁵ (approval/it being and accepted as credible-/and its sayer is credible) (of) that between its^x both hands^w and an expounding (of) everything, and an aright-guidance^x and a mercy^w for a believing people.

عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ
وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿١٠٩﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا
نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
وَلِدَارَ الْأَخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا
أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا
فَنَجَّىٰ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ
لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾

²²² The word "*subhana*" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

²²³ The word "*istay'asa*" generally means "despaired" = "ايسس". However, the prefix "اس" makes the word as if to mean "affirmably despaired!" In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him! Hence, "affirmably despaired he!"

²²⁴ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الالباب" = the *albab's* possessors!

²²⁵ The word "التصديق" means: approval, associating the say in reference or its sayer to the truth or being truthful.